THE ENGLISH MANS DOCTOR.

OR,

The Schoole of Salerne. ——1.

OR

PHYSICALL OBSERVATIONS for the perfect preseruing of the *Bodie of Man in continuall Health.*

Whereunto is adioyned Precepts for *the preseruation of Health.* ——2.

Written by HENRICVS RONSOVIVS *for the priuate vse of his Sons.*

And now published for all those that desire to preserue their bodies in perfect health.

Translated by Sir *Iohn Harington.*

LONDON,
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THE PRINTER TO the Reader.

READER, the care that I haue of thy health, apears in beſtowing theſe phyſical ruls vpon thee: neither needeſt thou to be aſhamed to take leſſons out of this Schoole: for our beſt Doctors ſcorne not to reade the inſtructions. It is a little Achademie, *where euery man may be a Graduate, and proceed Doctor in the ordering of his owne bodie. It is a Garden, where all things grow that are neceſſarie for thy health. This medicinall Tree, grew firſt in* Salerne; *from thence it was remoued, and hath borne fruit and bloſſomes along time in* England. *It is now replanted in a wholeſome ground, and new earth caſt about it by the hand of a cunning Gardiner, to keepe it ſtill in flouriſhing. Much good husbandry is beſtowed vpon it: yet whatſoeuer the coſt bee, thou reapeſt the*

ſweetneſſe of it for a ſmall value. It came to me by chance, as a Iewell that is found, whereof notwithſtanding I am not conetous, but part the Treaſure amongſt my Countrey-men. The Author of the paines is to me vnknowne, and I put this Childe of his into the open world without his conſent. Bring it vp therefore well, I beſeech thee, and hope (as I doe) that he will not bee angry, finding this a Traueller abroad, when by this trauell ſo many of his owne Countrey are ſo manifoldly benefited.

Farewell.

Ad

Ad Librum.

GO Booke, and (like a Merchant) new arriu'd,
Tell in how strange a traffick thou hast thriu'd,
Vpon the Countrey which the Sea-god saues,
And loues so deare; he binds it round with waues:
Cast Anchor thou, and impost pay to him
Whose Swans vpon the breast of *Isis* swim.
But to the people that doe loue to buy,
(It skils not for how much) each noueltie
Proclaime an open Mart, and sell good cheape,
What thou by trauell and much cost dost reape.
Bid the gay Courtier, and coy Lady come,
The Lawyer, Townsman, and the Country groome,
'Tis ware for all: yet thus much let them know,
There are no drugs heere fetcht from *Mexico*,
Nor gold from *India*, nor that stinking smoke,
Which English gallants buy, themselues to choke,
Nor silkes of *Turkie*, nor of *Barbarie*,
Those luscious *Canes*, where our Sugars lie:
Nor those hot drinks that make our wits to dance
The wild *Canaries*: nor those grapes of *France*,

Ad Librum.

Which make vs clip our Engliſh, nor thoſe wares
Of fertile *Belgia*, whoſe wombe compares
With all the world for fruite, tho now with ſcares
Her body be all ore defac'd by warres:
Go, tell them what thou bringſt exceeds the wealth
Of all theſe Countries: for thou bringſt them health.

In

In Librum.

VVIt, Learning, Order, Elegance of Phraſe,
Health, and the Art to lengthen out our daies,
Philoſophie, Phyſicke, and Poeſie,
And that skill which death loues, not (Surgery)
Walkes to refreſh vs, Ayres moſt ſweete and cleare,
A thrſtie Table, and the wholeſom'ſt cheere,
All ſorts of graine, all ſorts of fleſh, of fiſh,
Of Fowle, and (laſt of all) of fruits a ſeuerall diſh:
Good Breakefaſts, Dinners, Suppers, after-meales,
The hearbe for Sallads, and the hearbe that heales,
Phyſicions Counſell, Pothecaries pils,
Without the ſumming vp of coſtly bils,
Wines that the braine ſhall ne're intoxicate,
Strong Ale and Beere at a more eaſier rate,
Then Water from the Fountaine: clothes (not deere),
For the foure ſeuerall quarters of the yeere,
Meates both for Proteſtant and Puritan,
With meanes ſufficient to maintaine a man.
If all theſe things thou want'ſt, no farther looke,
All this, and more then this, lies in this Booke.

In Laudem Operis.

THe Gods vpon a time in counſell ſitting,
To rule the World what creature was moſt fitting,
At length from God to God this ſentence ran,
To forme a creature like themſelues, (call'd Man)
Being made, the World was giuen him built ſo rarely,
No Workeman can come neere it: hung ſo fairely,
That the Gods viewing it, were ouer-ioyed:
Yet greeu'd that it ſhould one day be deſtroyed:
Gardens had Man to walke in, ſet with trees
That ſtill were bearing: But (neglecting theſe)
He long'd for fruits vnlawfull, fell to riots,
Waſted his god-like body by ill dyets.
Spent (what was left him) like a prodigall heire,
And had of earth, of hell, or heauen no care,
For which the Earth was curſt, & brought forth weeds,
Poyſon euen lurking in our fayreſt ſeeds,
Halfe heauen was hid, and did in darkeneſſe mourne:
Whileſt hell kept fires continuall, that ſhould burne
His very ſoule, if ſtill it went awry,
And giue it torments that ſhould neuer dye:
Yet loe; How bleſt is man? the Deities,
Built vp the Schoole of Health, *to make him wiſe.*

THE

THE SALERNE SCHOOLE.

1

THe *Salerne Schoole* doth by theſe lines impart
All health to *Englands King*, and doth aduiſe
From care his head to keepe, from wrath his heart,
Drinke not much wine, ſup light, and ſoone ariſe,
When meat is gone, long ſitting breedeth ſmart:
And after noone ſtill waking keepe your eyes.
When moou'd you find your ſelfe to *Natures needs*,
Forbeare them not, for that much danger breeds.
Vſe three Phyſicions ſtill; firſt Doctor *Quiet*,
Next Doctor *Merry-man*, and Doctor *Diet*.

2

RIſe early in the morne, and ſtraight remember,
With water cold to waſh your hands & eyes,
In gentle faſhion retching euery member,
And to refreſh your braine when as you riſe,
In heat, in cold, in *Iuly* and *December*.
Both combe your head, and rub your teeth likewiſe:
If bled you haue, keep coole; if bath'd, keep warme:
If din'd, to ſtand or walk will do no harme. (*tains*,
Three things preſerue the ſight, *Graſſe*, *glaſſe*, & *foun-*
At Euen Springs, at Morning viſit Mountaines.

3

IF *R.* be in the month, their iudgements erre,
That thinke that ſleepe in after-noone in good:
If *R.* be not therein, ſome men there are
That thinke a little nap breeds no ill bloud:
But if you ſhall herein exceed too farre,
It hurts your health, it cannot be with-ſtood:
Long ſleepe at after-noones by ſtirring fumes,
Breeds *Slouth, and Agues, Aking-heads & Rhumes:*
The moyſture bred in Breſt, in Iawes and Noſe,
Are cal'd Catars, or Tyſique, or the Poſe.

4

GReat harmes haue growne, and maladies ex-
By keeping in a little blaſt of wind: (ceeding,
So *Camps*, & *Dropſies*, *Collickes* haue their breeding
And *Mazed Braines* for want of vent behind:
Beſides we finde in ſtories worth the reading,
A certaine *Romane Emperour* was ſo kind,
Claudius by name, he made a Proclamation,
A *Scape* to be no loſſe of reputation.
Great ſuppers doe the ſtomacke much offend,
Sup light if quiet you to ſleepe intend.

5

5

TO keepe good dyet, you ſhould neuer feed
Vntill you finde your ſtomacke cleane & void
Of former eaten meate, for they doe breed,
Repletion, and will cauſe you ſoone be cloid,
None other rule but appetite ſhould need, (void.
When from your mouth a moyſture cleere doth
All *Peares and Apples, Peaches, Milke and Cheeſe,*
Salt-meates, red Deere, Hare, Beefe and Goat: al theſe
Are meates that breed ill bloud, and Melancholy,
If ſicke you be, to feed on them were folly.

6

EGges newly laid, are nutritiue to eate,
And roſted Reare are eaſie to digeſt,
* Freſh *Gaſcoigne* wine is good to drink with meat,
Broth ſtrengthens nature aboue all the reſt,
But broth prepar'd with floure of fineſt wheat,
Well boild, and full of fat for ſuch are beſt.
* The *Prieſts* rule is (a *Prieſts* rule ſhould be true)
Thoſe Egges are beſt, are long, and white and new.
Remember eating new laid Egges and ſoft,
For euery Egge you eate you drinke as oft.

7

7

FIne *Manchet* feeds too fat, *Milke* fils the veines,
New *Cheese* doth nouriſh, ſo doth fleſh of *Swine:*
The Dowcets of ſome beaſts, the marrow, braines,
And all ſweet taſting fleſh, and pleaſant wine,
Soft Egges (a cleanely diſh in houſe of Swaines)
Ripe Figs and Rayſins, late come from the Vine:
Chuſe wine you meane ſhall ſerue you all the yeere,
Well-ſauour'd, taſting well, and coloured cleere.
Fiue qualities there are, wines praiſe aduancing,
Strong, beautifull, and fragrant, coole and dancing.

8

WHite *Muſkadel*, and *Candy wine*, and *Greeke*,
Doe make mens wits & bodies groſſe and fat;
Red wine doth make the voice oft-time to ſeeke,
And hath a binding qualitie to that;
Canarie, and *Madera*, both are like
To make one leane indeed: (but wot you what)
Who ſay they make one leane, would make one laſſe
They meane, They make one leane vpon a ſtaffe.
Wine, Women, Baths, by Art or nature warme,
Vs'd or abus'd doe men much good or harme.

9

SIxe things; that here in order ſhall enſue,
Againſt all poyſon haue a ſecret power,
Peare, Garlicke. Reddiſh-roots, Nuts, Rape, and Rue,
But *Garlicke* chiefe; for they that it deuoure,
May drinke, & care not who their drinke do brew:
May walke in aires infected euery houre.
Sith *Garlicke* then hath power to ſaue from death,
Beare with it though it make vnſauory breath,
And ſcorne not *Garlicke*, like to ſome that thinke,
It onely makes men winke, and drinke, and ſtinke.

10

THough all ill ſauours doe not breed infection,
Yet ſure infection commeth moſt by ſmelling,
Who ſmelleth ſtill perfumed, his complexion,
Is not perfum'd by Poet *Martials* telling,
Yet for your lodging roomes giue this direction,
In houſes where you minde to make your dwelling,
That neere the ſame there be no euill ſents
Of puddle waters or of excrements,
Let ayre be cleare and light, and free from faults,
That come of ſecret paſſages and vaults.

11

IF Wine haue ouer night a ſurfet brought,
A thing we wiſh to you ſhould happen ſeld:
Then earely in the morning driuke a draught,
And that a kind of remedy ſhall yeeld,
But gainſt all ſurfets, vertue Schoole hath taught
To make the gift of Temperance a ſhield:
The better wines doe breed the better humors,
The worſe, are cauſes of vnholſome tumors.
In meaſure drinke, let Wine be ripe, not thicke,
But cleare and well alaid, and freſh and quicke.

12

THe like aduice we giue you for your Beare,
We will it be not ſoure, and yet be ſtale:
Well boild, of harty graine, and old and cleare,
Nor drinke too much, nor let it be too ſtale:
And as there be foure ſeaſons in the yeare,
In each a ſeuerall order keepe you ſhall.
In *Spring* your dinner muſt not much exceede,
In *Summers* heate but little meate ſhall need:
In *Autumne* ware you eate not too much fruite:
With *Winters* cold full meates doe fitteſt ſuit.

13

IF in your drinke you mingle Rew with *Sage*,
All poyſon is expeld by power of thoſe,
And if you would withall Luſts heat aſſwage,
Adde to them two the gentle flowre of Roſe:
* Would not be ſea ſicke when ſeas do rage,
Sage-water drinke with wine before he goes.
* *Salt, Garlicke, Parſly, Pepper, Sage and Wine,*
Make ſawces for all meates both courſe and fine.
Of waſhing of your hands much good doth riſe,
Tis wholſome, cleanely, and relieues your eyes.

14

EAte not your bread too ſtale, nor eate it hot,
A little Leuend, hollow-backt and light:
Not freſh, of pureſt graine that can be got,
The cruſt breedes choller both of browne & white,
Yet let it be well ba'kt or eate it not,
Howe're your taſte therein may take delight.
* *Porke* without wine is not ſo good to eate.
As *Sheepe* with wine, it medicine is and meete,
Tho Intrailes of a beaſt be not the beſt,
Yet are ſome intrailes better then the reſt.

15

SOme loue to drinke new wine not fully fin'd,
But for your health wee wiſh you would drinke none,
For ſuch to dangerous fluxes are inclin'd,
Beſides, the Lees of wine doth breed the Stone,
Some to drinke onely water are aſſign'd,
But ſuch by our conſent ſhall drinke alone.
For water and ſmall beere we make no queſtion,
Are enemies to health and good digeſtion:
And *Horace* in a verſe of his rehearſes,
That *Water-drinkers* neuer made good verſes.

16

THe choiſe of meat to health doth much auaile,
Firſt Veale is wholeſome meat and breeds good blood
So capon, hen, & chicken, partridge, quaile,
The pheaſant, wood cock, larke, and thruſh be good,
The heath-cocke wholeſome is, the doue, the raile,
And all that doe not much delight in mud.
Faire ſwans ſuch loue your beauties make me beare
That in the diſh I eaſily could forbeare you.
Good ſport it is to ſee a *Mallard* kill'd,
But with their fleſh, your fleſh ſhould not be fill'd.

17

17

AS choyce you make of Fowle, ſo make of Fiſh,
If ſo that kinde be ſoft, the great be beſt,
If firme, then ſmall, and many in a diſh:
I need not name, all kinds, are in requeſt.
Pike, *Trowt*, and *Pearch*, from water freſh I wiſh,
From Sea, *Bace*, *Mullet*, *Bream*, and *Soules* are beſt:
The *Pyke* a rauening tyrant is in water,
Yet he on land yeelds good fiſh ne're the later,
If *Eeles* and *Cheeſe* you eate, they make you hoarſe,
But drinke apace thereto, and then no force.

18

SOme loue at meals to drink ſmal draughts & oft,
But fancie may herein and cuſtome guide,
If Egges you eate, they muſt be new and ſoft.
In Peaſe good qualities and bad are tryed,
To take them with the skinne that growes aloft,
They windie be, but good without their hide.
In great conſumptions learn'd Phyſicions thinke,
'Tis good a *Goat* or *Camels* milke to drinke,
Cowes-milke and *Sheepes* doe well, but yet an *Aſſes*
Is beſt of all, and all the other paſſes.

19

Milke is for *Agues* and for *Head-ach* naught,
Yet if from *Agues* fit you feele you free,
Sweete-butter wholeſome is, as ſome haue taught,
To cleanſe and purge ſome paines that inward be.
* *Whay*, though it be contemn'd, yet it is thought
To ſcoure and cleanſe, and purge in due degree:
* For healthy men may *Cheeſe* be wholeſome food,
But for the weake and ſickly 'tis not good,
Cheeſe is an heauie meate, both groſſe and cold,
And breedeth Coſtineſſe both new and old.

20

Cheeſe makes complaint that men on wrong ſuſ-
Do ſlander it, & ſay it doth ſuch harme (pitions
That they conceale his many good conditions,
How oft it helpes a ſtomack cold to warme,
How faſting 'tis preſcrib'd by ſome Phyſicions,
To thoſe to whom the flux doth giue alarme:
We ſee the better ſort thereof doth eate,
To make as 'twere a period of their meate;
The poorer ſort, when other meate is ſcant,
For hunger eate it to releeue their want.

21

21

Although you may drinke often while youdine,
Yet after dinner touch not once the cup,
I know that ſome Phyſicions doe aſsigne
To take ſome liquor ſtraight before they ſup:
But whether this be meant by broth or wine,
A controuerſie 'tis not yet tane vp:
To cloſe your ſtomack well, this order ſutes,
Cheeſe after fleſh, *Nuts* after fiſh or fruits.
Yet ſome haue ſaid, (beleeue them as you will)
One *Nut* doth good, two hurt, the third doth kill.

22

Coole *Damſens* are, and good for health, by rea-
They make your intrels ſoluble and ſlacke, (ſon
Let *Peaches* ſteepe in wine of neweſt ſeaſon,
Nuts hurt the teeth, that with their teeth they
With euery *Nut* 'tis good to eate a *Raiſon*. (crack,
For though they hurt the ſpleen, they help the back,
A plaiſter made of Figges, by ſome mens telling,
Is good againſt all kernels, boyles and ſwelling,
With *Poppy* ioyn'd, it drawes out bons are broken,
By *Figges* are lice ingendred, Luſt prouoken.

23

SOme *Nut* 'gainſt poyſon is preſeruatiue:
Peares wanting wine, are poyſon from the tree,
But bak't *Peares* counted are reſtoratiue,
Raw *Peares* a poyſon, bak't a medicine be,
Bak't *Peares* a weake dead ſtomack doe reuiue,
Raw *Pearcs* are heauie to digeſt we ſee,
Drinke after *Peares*, take after *Apples* order
To haue a place to purge your ſelfe of ordure.
Ripe *Cherries* breed good bloud, and help the ſtone,
If *Cherry* you doe eate and *Cherry-ſtone*.

24

EAte *Medlers*, if you haue a looſeneſſe gotten,
They bind, and yet your vrine they augment,
They haue one name more fit to be forgotten,
While hard and ſound they be, they be not ſpent,
Good *Medlers* are not ripe, till ſeeming rotten,
For medling much with *Medlers* ſome are ſhent.
New *Reniſh-wine* ſtirres vrine, doth not binde:
But rather looſe the Belly breeding winde,
Ale humors breeds, it addes both fleſh and force;
'Tis looſing, coole, and vrin doth enforce.

25

25

SHarpe vineger doth coole, withall it dries,
And giues to ſome ill humor good correction:
It makes one melancholy, hurts their eyes,
Not making fat, nor mending their complection.
It leſſons ſperme, makes appetite to riſe,
Both taſte and ſcent is good againſt infection,
*The *Turnep* hurts the ſtomacke, winde it breedeth,
Stirres vrine, hurts his teeth thereon that feedeth,
Who much thereof will feede, may wiſh our Nation,
Would well allow of *Claudius* Proclamation.

26

IT followes now what part of euery beaſt
Is good to eate: firſt know the Heart is ill,
It is both hard and heauy to digeſt.
The *Tripe* with no good iuyce our fleſh doth fill:
The *Lites* are light, yet but in ſmale requeſt:
But outer parts are beſt in Phyſicks skill.
* If any braines be good, (which is a queſtion)
Hens braine is beſt and lighteſt of digeſtion:
* In *Fennel-ſeede*, this vertue you ſhall finde,
Foorth of your lower parts to drine the winde.

27

OF *Fennell*, vertues foure they doe recite,
First, it hath power some poysons to expell,
Next, burning Agues it will put to flight,
The stomacke it doth cleanse, and comfort well:
And fourthly, it doth keepe and cleanse the sight,
And thus the seede and hearbe doth both excell.
Yet for the two last told, if any seede
With *Fennell* may compare, 'tis *Annis-seede*:
Some *Annis-seede* be sweete, and some more bitter,
For pleasure these, for medicine those are fitter.

28

DAme Natures reason, far surmounts our reading,
We feele effects, the causes oft vnknowne,
Who knowes the cause why *Spodium* stancheth blee-
(*Spodium* but ashes of an Oxes bone) (ding?
We learne herein to praise his power exceeding,
That vertue gaue to wood, to hearbs, to stone;
The Liuer, *Spodium*; *Mace*, the heart delights,
The Braine likes *Muske*, and *Licoras* the Lites;
The Spleene is thought much comforted with *Capers*,
In stomack, *Gallingale*, alwaies ill vapors.

29

SAuce would be ſet with meate vpon the table,
Salt is good ſauce, and had with great fecillitie:
Salt makes vnſauory vyands manducable,
To driue ſome poyſons out, Salt hath abilitie,
Yet things too ſalt are ne're commendable:
They hurt the ſight, in nature cauſe debilitie,
The ſcab and itch on them are euer breeding,
The which on meates too ſalt are often feeding:
Salt ſhould be laſt remou'd, and firſt ſet downe
At table of the Knight, and of the Clowne.

30

AS taſtes are diuers, ſo Phyſicions hold,
They haue as ſundry qualities and powre,
Some burning are, ſome temperate, ſome cold,
Cold are theſe three, the *Tart*, the *Sharpe*, the *ſowre*,
Salt, bitter, byting, burne as hath beene told,
Sweete, fat and freſh, are temperate euery houre.
* Foure ſpeciall vertues hath a ſop in wine,
It maketh the teeth white, it cleares the eyne,
It addes vnto an emptie ſtomack fulneſſe,
And from a ſtomack fill'd, it takes the dulneſſe.

31

IF to anvſe you haue your ſelfe betaken,
Of any dyet, make no ſudden change,
A cuſtome is not eaſily forſaken,
Yea though it better were, yet ſeemes it ſtrange,
Long vſe is as a ſecond nature taken,
With nature cuſtome walkes in equall range.
* Good dyet is a perfect way of curing:
And worthy much regard, and health aſſuring.
A King that cannot rule him in his dyet,
Will hardly rule his Realme in peace and quiet.

32

THey that in Phyſicke will preſcribe you food,
Six things muſt note we here in order touch,
Firſt *what it is*, and then *for what 'tis good*,
And *when*, and *where*, *how often*, and *how much*:
Who note not this, it cannot be with-ſtood,
They hurt, not heale, yet are too many ſuch.
* *Coleworts* broth doth looſe, the ſubſtance binde,
Thus play they faſt and looſe, and all behind,
But yet if at one time you take them both,
The ſubſtance ſhall giue place vnto the broth.

33

IN Phyſicke *Mallowes* haue much reputation,
The very name of *Mallow* ſeemes to ſound,
The roote thereof will giue a kind purgation,
By them both men and women good haue found,
To womens monthly flowers they giue laxation,
They make men ſoluble that haue beene bound.
And leſt we ſeeme in *Mallowes* prayſes partiall,
Long ſince hath *Horace* praiſed them, and *Martiall*.
* The worms that gnaw the wombe & neuer ſtint,
Are kil'd, and purg'd, and driuen away with *Mint*.

34

BVt who can writ thy worth (O ſoueraigne *Sage!*)
Some aske how man can die, where thou doſt grow,
Oh that there were a medicine curing age,
Death comes at laſt, tho death comes ne're ſo ſlow:
Sage ſtrengths the ſinewes, feuers heat doth ſwage,
The Palſy helpes, and rids of mickle woe.
In Lattin (*Saluia*) takes the name of ſafety,
In Engliſh (*Sage*) is rather wiſe then crafty.
Sith then the name betokens wiſe and ſauing,
We count it natures friend and worth the hauing.

35

TAke *Sage* and *Primroſe*, *Lauender* and *Creſſes*,
With *Walwort* that doth grow twixt lime & ſton,
For he that of theſe hearbes the iuyce expreſſes,
And mix with powder of a *Caſtor-ſtone*,
May breede their eaſe whom palſy much oppreſſes,
Or if this breed not helpe, then looke for none.
**Rew* is a noble hearbe to giue it right,
To chew it faſting, it will purge the ſight.
One quallity thereof yet blame I muſt,
It makes men chaſt, and women fils with luſt.

36

FAire Ladies, if theſe Phyſicke rules be true,
That *Rew* hath ſuch ſtrange qualities as theſe,
Eate little *Rew*, leaſt your good husbands (R E W)
And breede betwene you both a ſhrew'd diſeaſe,
Rew whets the wit, and more to pleaſure you,
In water boyld, it rids the roome of fleas.
I would not to you Ladies, *Onyons* praiſe,
Saue that they make one faire (*Æſclapious* ſaies)
Yet taking them requires ſome good direction,
They are not good alike for each complexion.

37

37

IF vnto *Choller* men be much inclin'd,
'Tis thought that *Onyons* are not good for thoſe,
But if a man be flegmatique (by kind)
It does his ſtomacke good, as ſome ſuppoſe:
For Oyntment iuyce of *Onyons* is aſsign'd,
To heads whoſe haire falls faſter then it growes:
If *Onyons* cannot helpe in ſuch miſhap,
A man muſt get him a *Gregorian* cap,
Make ſalue with *Onyons*, *Hony*, *Salt* and *Rew*,
If any mad Dog haue by chance bit you.

38

THe ſeed of *Muſtard* is the ſmalleſt graine,
And yet the force thereof is very great,
It hath a preſent powre to purge the braine,
It adds vnto the ſtomacke force and heat:
All poyſon it expels, and it is plaine,
With ſuger 'tis a paſsing ſauce for meate.
She that hath hap a husband bad to bury,
And is therefore in heart not ſad, but merry,
Yet if in ſhew good manners ſhe will keepe,
Onyons and *Muſtard-ſeede* will make her weepe.

39

THough *Violets* ſmell ſweete, *Nettles* offenſiue,
Yet each in ſeuerall kind much good procures,
The firſt doth purge the heauy head and penſiue,
Recouers ſurfets, falling ſickneſſe cures:
Tho *Nettles* ſtinke, yet make they recompence,
If your belly by the Collicke paine endures,
Againſt the Collicke Nettle-ſeed and hony
Is Phyſicke: better none is had for money.
It breedeth ſleepe, ſtaies vomits, fleams doth ſoften,
It helpes him of the Gout that eates it often.

40

CLeane *Hyſop* is an hearbe to purge and cleanſe
Raw flegmes, and hurtful humors from the breſt,
The ſame vnto the lungs great comfort lends,
With hony boyld: but farre aboue the reſt,
It giues good colour, and complexion mends,
And is therefore with women in requeſt:
With Hony mixt, *Cinquefoyle* cures the Canker,
That eates out inward parts with cruell ranker.
But mixt with wine, it helpes a grieued ſide,
And ſtaies the vomit, and the laske beſide.

41

ELlecompane ſtrengthens each inward part,
A little looſeneſſe is thereby prouoken,
It ſwageth griefe of minde, it cheeres the heart,
Allaieth wrath, and makes a man faire ſpoken:
And drunke with *Rew* in wine, it doth impart
Great helpe to thoſe that haue their bellies broken,
Let them that vnto choller much incline,
Drinke *Penny-royall* ſteeped in their wine.
And ſome affirme that they haue found by tryall,
The paine of Gowt is cur'd by *Penny-royall*.

42

TO tell all *Creſſes* vertues long it were,
But diuers patients vnto that are debter:
It helpes the teeth, it giues to bald men haire,
With Hony mixt, it Ring-worms kils and Tetter:
But let not women that would children beare
Feed much thereof, for they to faſt were better.
An hearbe there is takes of the Swallowes name,
And by the Swallowes gets no little fame,
For *Pliny* writes (tho ſome thereof make doubt)
It helpes yong Swallowes eyes when they are out.

43

GReene *Willow* though in ſcorne it oft is vs'd,
Yet ſome are there in it not ſcornefull parts,
It killeth wormes, the iuice in eares infus'd,
With Vineger: the barke deſtroyeth warts:
But at one quality I much haue mus'd,
That addes and bates much of his good deſerts.
For writers old and new, both ours and forren,
Affirme the ſeed make women chaſt and barren.
Take *Saffron* if your heat make glad you will,
But not too much for that the heart may kill.

44

GReene *Leekes* are good, as ſome Phyſicians ſay,
Yet would I chooſe how er'e I them beleeue,
To weare *Leekes* rather on Saints *Dauids* day,
Then eate the *Leeke* vpon Saint *Dauids* Eue,
The bleeding at the noſe *Leekes* iuice will ſtay,
And women bearing children much releeue.
**Blacke Pepper* beaten groſſe you good ſhall finde,
If cold your ſtomacke be, or full of winde:
White *Pepper* helps the cough, & fleame it riddeth
And *Agues* fit to come it oft forbiddeth.

45

45

OVr hearing is a choyce and dainty ſenſe,
And hard to men, yet ſoone it may be mard,
Theſe are the things that breed it moſt offence,
To ſleepe on ſtomacke full and drinking hard,
Blowes, fals, and noyſe, and faſting violence,
Great heate and ſudden cooling afterward;
All theſe, as is by ſundry proofes appearing,
Breed tingling in our eares, and hurt our hearing:
Then thinke it good aduice, not idle talke,
That after Supper bids vs ſtand or walke.

46

YOu heard before what is for hearing naught,
Now ſhall you ſee what hurtfull is for ſight:
Wine, women, Bathes, by art to nature wrought,
Leekes, Onions, Garlicke, Muſtart-ſeed, fire and *light*,
Smoake, bruiſes, duſt, Pepper to powder brought,
Beans, Lentiles, ſtrains, Wind, Tears, & Phœbus bright
And all ſharpe things our eye-ſight do moleſt:
Yet watching hurts them more then all the reſt;
* Of *Eannell, Vervin, Kellidon, Roſes, Rew:*
Is water made, that will the ſight renew.

47

IF in your teeth you hap to be tormented,
By meane ſome little wormes therein do breed:
Which paine (if heed be tane) may be preuented,
By keeping cleane your teeth when as you feed,
Burne Frankincenſe (a gum not euil ſcented)
Put Henbane vnto this, and Onyon ſeed,
And in a Tunnell to the Tooth that's hollow,
Conuey the ſmoake thereof, and eaſe ſhall follow.
¶ By *Nuts*, *Oyle*, *Eeles*, and cold in head,
By *Apples* and raw fruits is hoarſeneſſe bred.

48

TO ſhew you how to ſhun raw running rheums;
Exceed not much in meat, in drinke, and ſleep,
For all exceſſe is cauſe of hurtfull fumes, (keep,
Eate warme broth warme, ſtriue in your breath to
Vſe exerciſe that vapours ill conſumes:
In Northern winds abroad doe neuer peepe.
If *Fiſtula* doe riſe in any part,
And ſo procure your danger and your ſmart,
Take *Arſenicke*, *Brimſtone*, mixt with *Lime* & *Sope*,
And make a tent, and then of cure there's hope.

49

IF ſo your head doe paine you oft with aking,
Faire water or ſmall beere drinke then or neuer,
So may you ſcape the burning fits and ſhaking,
That wonted are to company the Feuer.
* If with much heate your head be ill in aking
To rub your head and temples ſtill perſeuer,
And make a bath of Morell (boyled warme)
And it ſhall keepe your head from further harme.
* A Flix dangerous euill is, and common,
In it ſhun cold, much drinke, and ſtraine of women.

50

TO faſt in Summer doth the body drie,
Yet doth good if thereto yon enure it,
Againſt a ſurfet vomiting to trie,
Is remedie, but ſome cannot endure it.
Yet ſome ſo much themſelues found helpe thereby,
They goe to Sea a purpoſe to procure it.
¶ Foure ſeaſons of the yeare there are in all,
The *Summer*, and the *Winter*, *Spring*, and *Fall*:
In euery one of theſe, the rule of reaſon
Bids keepe good dyet, ſuting euery ſeaſon.

51

THe Spring is moiſt, of temper good and warme,
Then beſt it is to bathe, to ſweat, and purge,
Then may one ope a Veine in either arme,
If boyling bloud or feare of Agues vrge:
Then *Venus* recreation doth no harme,
Yet may too much thereof turne to a ſcourge.
In Summers heate (when Choller hath dominion)
Coole meates and moyſt are beſt in ſome opinion:
The *Fall* is like the *Spring*, but endeth colder,
With Wines and Spice the Winter may be bolder.

52

NOw if perhaps ſome haue deſire to know,
The number of our bones, our teeth, our veines,
This verſe enſuing plainly doth it ſhew,
To him that doth obſerue it, taketh paines:
The Teeth thriſe ten, and two, twice eight arow.
Eleu'nſcore bones ſaue one in vs remaines:
For veines, that all may vaine in vs appeare,
A veine we haue for each day in the yeare:
All theſe are like in number and connexion,
The difference growes in bigneſſe and complexion.

53

FOure humors raigne within our bodies wholly,
And theſe compared to foure Elements.
The *Sanguine*, *Choller*, *Flegme* and *Melancholly*,
The latter two are heauie, dull of ſence,
Th'other two are more Ioniall, quicke and iolly,
And may be likened thus without offence,
Like Ayre both warme and moyſt, is *Sanguine* cleare,
Like fire doth *Choler* hot and dry appeare.
Like water cold and moyſt is *Flegmatike*,
The *Melancholly* cold, drie earth is like.

54

COmplexions cannot vertue breed or vice,
Yet may they vnto both giue inclination,
The *Sanguine* Game-ſome is, and nothing nice,
Loue Wine, and Women, and all recreation,
Likes pleaſant tales, and newes, playes, cards & dice,
Fit for all company and euery faſhion:
Though bold, not apt to take offence, not irefull,
But bountifull and kind, and looking cheerefull:
Inclining to be fat, and prone to laughter,
Loues mirth and Muſick, cares not what comes after.

55

SHarpe *Choller* is an humour moſt pernicious,
All violent, and fierce, and full of fire,
Of quicke conceit, and therewithall ambitious,
Their thoughts to greater fortunes ſtill aſpire,
Proud, bountifull enough, yet oft malicious,
A right bold ſpeaker, and as bold a lyer,
On little cauſe to anger great inclin'd,
Much eating ſtill, yet euer looking pin'd:
In yonger yeares they vſe to grow abace,
In Elder hairie on their breaſt and face.

56

THe *Flegmatike* are moſt of no great growth,
Inclining to be rather fat and ſquare:
Giuen much vnto their eaſe, to reſt and ſloth,
Content in knowledge to take little ſhare,
To put themſelues to any paine moſt loth.
So dead their ſpirits, ſo dull their ſenſes are:
Still either ſitting, like to folke that dreame,
Or elſe ſtill ſpitting to auoid the flegme:
One qualitie doth yet theſe harmes repaire,
That for the moſt part, *Flegmatique* are faire.

57

THe *Melancholly* from the reſt doe varie,
Both ſport and eaſe, and company refuſing,
Exceeding ſtudious, euer ſolitary,
Inclining penſiue ſtill to be, and muſing,
A ſecret hate to others apt to carry:
Moſt conſtant in his choiſe, tho long a chuſing,
Extreme in loue ſometime, yet ſeldome luſtfull,
Suſpitious in his nature, and miſtruſtfull,
A wary wit, a hand much giuen to ſparing,
A heauy looke, a ſpirit little daring.

58

NOw though wee giue theſe humours ſeuerall names;
Yet all men are of all participant,
But all haue not in quantitie the ſame,
For ſome (*in ſome*) are more predominant,
The colour ſhewes from whence it lightly came,
Or whether they haue bloud too much or want.
The watrie Flegmatique are faire and white,
The Sanguine Roſes ioyn'd to Lillies bright,
The Chollerick more red; the Melancholly,
Alluding to their name, are ſwart and colly.

59

IF *Sanguine* humor doe too much abound,
These signes will be thereof appearing chiefe,
The face wil swell, the cheekes grow red and round
With staring eyes, the pulse beate soft and briefe,
The veines exceed, the belly will be bound,
The temples and the fore-head full of griefe,
Vnquiet sleepes, that so strange dreames wil make,
To cause one blush to tell when he doth wake:
Besides the moisture of the mouth and spittle,
Will taste too sweet, and seem the throat to tickle.

60

IF *Choler* doe exceed, as may sometimes,
Your eares will ring, & make you to be wakefull,
Your tongue will seeme all rough, and oftentimes
Cause vomits, vnaccustomed and hatefull.
Great thirst, your excrements are full of slime,
The stomack squeamish, sustenance vngratefull:
Your appetite will seeme in nought delighting,
Your heart still grieued with continuall byting,
The pulse beate hard and swift, all hot extreme,
Your spittle sowre, of fire-worke oft you dreame.

61

IF *Flegme* aboundance haue due limits paſt,
The ſignes are here ſet downe will plainly ſhew,
The mouth will ſeeme to you quite out of taſt,
And apt with moyſture ſtill to ouer-flow:
Your ſides will ſeeme all ſore downe to the waſt,
Your meate wax loathſome, your digeſtion ſlow:
Your head and ſtomacke both in ſo ill taking,
One ſeeming euer griping, t' other akin:
With empty veines the pulſe beate ſlow and ſoft,
In ſleepe, of Seas and riuers dreaming oft.

62

BVt if that dangerous humor ouer-raigne,
Of *Melancholy*, ſometime making mad,
Theſe tokens then will be appearing plaine,
The pulſe beate hard, the colour darke and bad:
The water thin, a weake fantaſticke braine,
Falſe grounded ioy, or elſe perpetuall ſad:
Affrighted oftentimes with dreames like viſions,
Preſenting to the thoughts ill apparitions,
Of bitter belches from the ſtomacke comming,
His eare (the left eſpeciall) euer burning.

63

AGainſt theſe ſeuerall humors ouerflowing,
As ſeuerall kinds of Phyſicke may be good,
As diet, drinke, hot baths, whence ſweat is growing
With purging, vomiting, and letting bloud:
Which taken in due time, not ouerflowing,
Each malladies infection is withſtood.
The laſt of theſe is beſt, if skill and reaſon,
Reſpect age, ſtrength, quantity, and ſeaſon.
Of ſeuenty from ſeuenteene, if bloud abound,
The opening of a veine is healthfull found.

64

OF bleeding many profits grow and great,
The ſpirits and ſenſes are renew'd thereby:
Tho theſe meat ſlowly by the ſtrength of meat,
But theſe with wine reſtor'd dare by and by.
By bleeding, to the marrow commeth heat,
It maketh cleane your braine, relieues your eye,
It mends your appetite, reſtoreth ſleepe,
Correcting humours that do waking keepe:
All inward parts and ſenſes alſo clearing,
It mends the voyce, touch, ſmell, & taſt, & hearing.

65

65

THree ſpecial Months (*September, April, May*)
There are, in which 'tis good to ope a veine;
In theſe 3 Months the Moon beares greateſt ſway,
Then old or yong that ſtore of bloud containe,
May bleed now, though ſome elder wizards ſay
Some dayes are ill in theſe, I hold it vaine:
September, April, May, haue dayes a peece,
That bleeding do forbid, and eating Geeſe,
And thoſe are they forſooth of May the firſt,
Of other two, the laſt of each are worſt.

66

BVt yet thoſe daies I grant, and all the reſt,
Haue in ſome caſes iuſt impediment:
As firſt, if nature be with cold oppreſt,
Or if the Region, Ile, or Continent
Do ſcorch or freize, if ſtomacke meat deteſt:
If Baths or Venus late you did frequent,
Nor old, nor yong, nor drinkers great are fit,
Not in long ſickneſſe, nor in raging fit,
Or in this caſe if you will venture bleeding,
The quantity muſt then be moſt exceeding,

67

WHen you to bleed intēd, you muſt prepare
Some needfull things both after & before,
Warme water and ſweet oyle, both needfull are,
And wine, the fainting ſpirit to reſtore:
Fine binding clothes of linnen, and beware,
That all the morning you doe ſleepe no more:
Some gentle motion helpeth after bleeding,
And on light meates a ſpare and temperate feeding:
To bleed doth cheere the penſiue, and remoue
The raging furies bred by burning loue.

68

MAke your inciſion large and not too deepe,
That bloud haue ſpeedy iſſue with the fume,
So that from ſinewes you all hurt do keepe,
Nor may you (as I toucht before) preſume
In ſixe enſuing houres at all to ſleepe,
Leſt ſome ſlight bruiſe in ſleepe cauſe an apoſtume:
Eate not of milke, nor ought of milk compounded,
Nor let your brain with much drink be confounded
Eate no cold meats, for ſuch the ſtrength impaires,
And ſhun all miſty and vnwholeſome aires.

69

BEſides the former rules for ſuch as pleaſes,
Of letting bloud to take more obſeruation,
Know in beginning of all ſharpe diſeaſes,
'Tis counted beſt to make euacuation:
Too old, too yong, both letting bloud diſpleaſes.
By yeares and ſickneſſe make your computation.
Firſt in the Spring for quantity you ſhall
Of bloud take twice as much as in the Fall:
In Spring and Summer let the right arme bloud,
The Fall and Winter for the left are good.

70

THe *Heart* & *Liuer*, Spring & Sũmers bleeding,
The Fall & Winter, hand and foot doth mend,
One veine cut in the hand, doth help exceeding
Vnto the ſpleene, voyce, breſt, and intrailes lend,
And ſwages griefes that in the heart are breeding.
But here the *Salerne Schoole* doth make an end:
And here I ceaſe to write, but will not ceaſe
To wiſh you liue in health, and die in peace:
And ye our Phyſicke rules that friendly read,
God grant that Phyſicke you may neuer need.

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De valetudine conſeruanda.

OR

THE PRESERVATION OF HEALTH,

OR

A DYET FOR THE HEALTHFVLL MAN.

Collected out of HENRICVS RONSOVIVS, *which he wrought for the vſe of his Sonnes:*

And now publiſhed for the helpe of all thoſe that deſire their owne *Healthes.*

By S. H.

LONDON
Printed by *Auguſt: Mathewes* for *Thomas Dewe.* 1624.

TO THE RIGHT Worshipful Sir EDVVARD PIT, Knight, of *Keere* Court, one of his MAIESTIES Iustices of Peace, in the Countie of Worcester, &c.

And to the right Worshipfull Sir IAMES PIT, his Sonne.

AMongst all the parts of Physick (Right Worshipfull) I suppose there is none to bee preferred before that part, which preserueth health, and preventeth sickenes, for as Tull, *saith, Health is the most perfect state of mans body in this life, and the onely ende and intention, whereunto the Physitian diuerteth all his doings, which state to continue and to enioy, is much better then to hazard the recouery of a sickenesse, that by ill dyet is taken, as it is better to stand fast, then to fall and rise againe; and better to keepe still a Fortresse or a Castle, then when we haue suffered the enemy to enter, to rescue it againe, for as the Poet saith:*

Ægrius eiicitur quam non admittitur hospes.

And

And becauſe as Cornelius Celſus *ſaith, that all medicines doe in a manner hurt the ſtomake, and be of euill nutriment. And therefore* Æſculapi-des *did endeauoor moſt to cure his Patients by dyet; which dyet, right Worſhipfull, I haue here deſcribed and publiſhed to the view of the world, and haue ſheltred it vnder the title of you Name, praying you to accept the ſame with a willing minde, conſidering that I haue no better thing to preſent you with: And as that Perſian Monarch did dayne to receiue from a poore man a handfull of cold water, ſo your Worſhip will accept this poore labour, which I now preſent you with, which ſhall incourage me hereafter to preſent you with ſome other labours of more worth. In the meane while I humbly take my leaue, committing both you and all yours vnto the protection of the Almightie.*

Your Worſhips

moſt obſeruant

S. H.

THE PRESERVATION OF HEALTH, OR, A DYET FOR THE HEALTHFVL MAN.

CHAP. I.

The causes of Corruption and Destruction of our humane Bodies.

THat we may come to our purpose, the first and chiefest cause of corruption and destruction of our Bodies, of old Age, Death, and all other miseries, which doe happen vnto vs in this life, is the fall of our first parents, and the reliques of Sinne, remaining in our corrupt Nature, as the Apostle doth witnesse in the eighth Chapter of the Romans: *Corpus nostrum, morti destinatum est propter*

peccatum. For, euen as death is the laſt of all euills, which may afflict vs in this life; euen ſo by the name of Death we endure in this life al miſeries & afflictions; Heerehence come our errours which leade vs by our blinde will, and through the perſwaſion of the Diuell driue vs to commit all wickedneſſe and euill, whereby wee accumulate and heape vp the iuſt wrath and indignation of God, to afflict vs with euery kinde of diſeaſe, miſerie, and calamitie.

Another cauſe of diſeaſes, deſtruction, and deprauation of our bodies, is the ſiniſter and maleuolent influence of the celeſtiall Planets, and the infelicitie of our temperaments: for, as if euery thing there are certayne naturall properties, which God from euerlaſting hath endued with naturall effects; ſo euery effect and vertue is incited in our bodies from Heauen, which God created not onely in a certayne order and greatneſſe, that we ſhould diſcerne the Yeeres, Dayes, and Moneths, but that there ſhould be ſignes alſo from whence we might take certayne Argumients of things to come.

For the inferior bodies doe depend vp-

on

on the Superiour, and are contayned in a certaine mutuall knowledge amongſt themſelues, for the Superior doth infuſe a certain ſecret force and vertue into the Inferior bodies, by which the humours of our bodies are changed, increaſed, and diminiſhed according to the placing and qualitie of the Starres: and this is more cleerely and euidently taught vs by daily experience, the Miſtris of all things, then that it needeth farther demonſtration. If no man will giue credit to our words, let him conſider the Moone which doth challenge vnto her ſelfe the chiefe dominion in Humours, and they ſhall well perciue their error. Seeing then it is manifeſt, that the humours of our bodies are gouerned by the Superior bodies: And of the euill humours of our bodies to grow Diſeaſes, and from diſeaſe death; therefore not vnworthily of death: and the cauſe of other diſeaſes to depend in ſome part vpon the celeſtiall bodies, is declared.

Beſides this, there are two other kindes of cauſes, that doe change and deſtroy our bodies, which doe grow from the ſuperior Planets.

One kinde is that, that is engendred with vs, and is therefore said to bee Interne, necessary, and ineuitable, and they are in number three, that is, Dryneſſe, which by the course of Age bringeth to death, a daily wasting of substance, or the great varietie and mobility of the matter in our bodies, and the abundance of excrements.

Another kinde of them are, which happen outward, and therefore are called Externe, of which the reason is said to bee twofold, for some of them are which doth not change or affect our bodies of necessitie; for although when these things happen, their hurt may be by vs auoided, notwithstanding, there are some of them that our life may be safe without them. They are such things which doe bruise, hurt, and wound our bodies, which for the most part hapneth by some outward force, as in the warres, and other cases of Fortune, as either being drowned or made away with poyson.

There are other things also, which are sayd of necessitie to alter Mans Body, which although we may auoyd particularly, yet generally we cannot, when wee can-

cannot liue without them. Theſe things, I ſay, doe deſtroy and ouerthrow the temperature, conſtitution, and naturall health of man, if they be not rightly vſed as neceſſity and the ſtate of the body requireth. And thoſe are thoſe ſixe things, which are called not naturall, which wee will conſider in particular; which ſixe things are placed in our power and election, and they are of ſixe kindes.

The firſt, is ayre, Water, and Fire. 1

The ſecond is, meate and Drinke, and all thoſe things which are giuen the body for nouriſhment, 2

The third is, motion and Reſt, both of the whole body, as of euery part thereof. 3

The fourth is, Sleepe and Watchfullneſſe. 4

The fift is, Excreſſion or Expultion of excrements or retention, vnder which is contained the opening of a vaine, Purgation, Vomit, auoyding of Vrin, Sweate, Bathing, the act of Generation, and ſuch like. 5

The ſixth are, the Symptoms, Perturbation, Affections or Accidents of the minde, ſuch as are Feare, Anger, Sorrow, 6

Ioy, and such like, of which we will speak more afterwards.

These things being duely and rightly vsed, doe conserue man in good health, but vsed contrarily, they destroy; for, as health doth consist in a meane and a mediocritie, so also in a meane vse of things necessarie it is conserued.

CHAP. II.

Generall precepts to conserue the Health.

I Haue declared vnto you the chiefe causes, through which the diuers mutations, destructions, and corruptions of our bodies doe arise. Now, one the contrarie I will declare vnto you also those things which if we vse them in right order and manner, doe containe the safetie of life, restore health lost, and diminish some kindes of diseases and expell them.

For this thing it is first needfull and requisite, that you know certainly and be sure

ſure of, that although the celeſtiall bodies doe exerciſe a certaine force and admirable vertue, in the affaires of Man, yet notwithſtanding, G O D Almightie, the Worke-man and Creator of all Nature and Humane things, being the Lord of Life and Death, who hath the gouernement of al Inferior bodies that cannot be remooued, but that he doth gouerne and rule the influence of all Stars and Planets, and remooue the courſe and efficacy of them; and likewiſe doth moderate all inclinations that grow from the Planets, and oftentimes according to his great goodneſſe, doth turne away diſeaſes, and change them into better: ſometimes alſo according to his ſecret and iuſt iudgement for our ſinnes, to exaſperate and turne them into worſe.

For the diuine Maieſtie is not in the Starres, which the God-head hath framed for the profit and conſeruation of mankinde, neither is it incloſed within a certaine fatal neceſsity, as it were ſhut vp in priſon, but doth worke freely, and as the chiefe cauſe doth gouerne and moderate all other cauſes. This therefore eternall God, the moſt louing Father of our Lord

Ieſus Chriſt, which proroged the life of King *Hezechias* for fiftcene yeeres, is humbly to be prayd vnto daily, that he would beſtow vpon vs alſo a long and a ſafe life, with a right conſtitution as well of body as ſtrength of minde, and to preſerue the ſame: for rightly is it ſaid:

Aſtra valent aliquid, plus pia vota valent,
Aſtra regunt mundum, ſed regit aſtra Deus.
Cedunt aſtra Deo, precibus Deus ipſe piorum.

Next, when for our ſinnes our bodies are affected with often and diuers kindes of diſeaſes, we muſt carefully ſtriue that we gouerne the inclinations and wandering motions of our mindes, and that we vſe a bridle to our outward members, and that we do not only flye wickedneſſe, but that we auoide the occaſions alſo thereof. It becommeth you, my deare Sonnes, to vſe this diligence in the gouernement of your life and manners, and chiefly to imbrace true Religion, and due obedience and loue to your Parents, which if you ſhall doe, God will in like manner, as hee hath promiſed in the *Decalogue*, giue vnto you happineſſe and long life: for as S. *Paul* ſaith truely in the 1. of *Tim.* 4. *Pietas ad omnia vtilis eſt, &c.* Godlineſſe is profitable vnto all

all things, which hath the promise of the life present, and of that that is to come: the which in some manner was vnderstood by an Ethnicke, *Zoroaster* King of the Bactrians, where he saith, *Qui mentem ardentem ad opus pietatis intenderit, labile corpus seruabit:* and *Cicero* saith, *Pietatem esse matrem, & fundamentum omnium virtutum:* That Godlinesse is the mother and foundation of all vertues. Secondly, when it is said, that the Starres bee the working causes of destruction and mutation, and the causes of diuers diseases in our bodies; and whereas the obseruation of the celestiall effects is not forbidden, I will that you take this care, that as well the yeerly directions as the figures of your natiuitie be obserued, which I haue diligently and exactly computated, I leaue to euery one of you: which not withstanding you shall examine without all superstition, and shall be aduised by the iudgement of the learned Astrologians and Physitians, that you may the better auoide the euill foreseene, and the good things shall be brought to their wished euent, for that is true which some doe affirme, that *celum esse fatalem picturam in celesti tabula*; and very well

was

was it ſaid by *Hipp.* and *Galen*, the Princes of Phyſicians, that the Art of phyſick, without the ſupportation of the Heauens, to be oftentimes in vaine, yea alſo oftentimes to be hurtfull.

This obſeruation doth profit very much for the preſeruation of the health, and for the preuention of diſeaſes; therefore you muſt regard the more your naturall inclination, with the greater vigilancy, that you may bee the better able to gouerne your manners, & the euents of which we are admoniſhed by Aſtrologers, & which we fore-know, wee may the more eaſier beare. Auoid & decline them more wiſely, that you may ſeeme to paſſe them ouer prouidently and diſcreetly, without grief or tediouſneſſe: for, free-will and election is left to vs, ſo farforth that by the help of God, a minde ſupported, may be able to reſiſt the allurements of the Fleſh and the Deuill, to rule and gouern the affections, and if ſome great calamity againſt any man may be preſaged and declared by the Starres, we may be able to flie and auoid it; notwithſtanding in which matter I would that you ſhould regard the counſel of honeſtie: for if we may flye and auoid the

the perill that hangeth ouer our heads, without ſhame, we ſhall not refuſe it, for better is it with honeſtie to die quickely, then with ſhame to liue long: therefore we muſt thinke that Reaſon, and the beſt Intellect, to be gouerned by the heauens, neither is the libertie of the minde, and our actions, reſtrained to the neceſsitie of the Starres.

Hitherto in generall, we haue briefely declared, by what meanes we may defend vs from evills, and diſeaſes of euery kind and to defend vs from the other deſtructions of our bodies, which diligence, if the children of God ſhall diligently inuocate him, they ſhall happily auoide them.

Now that we may follow our purpoſe, I will intreate of thoſe things, which in ſome manner reſteth in our induſtry, of which if we vſe them rightly & lawfully wee ſhall nouriſh health, and conſerue it, but otherwiſe we ſhall ouerthrow and deſtroy it.

CHAP.

CHAP. III.

Speciall precepts of preseruing Health.

THat we may begin from the definition, Health is a constitution of the body, in which wee are neither tormented with griefes, nor hindred in the actions of our life, for if the body shall decline from that constitution, it is sickneſſe: to perſerue health, according to *Raſis in Almanſore*, is in motion and reſt meate & drinke, neither to obſerue a iuſt meaſure in ſuperfluities and expulſions, the houſe and other places wherein wee liue, to be made ſweet with odors, according as reaſon requireth, and agreeing with the time, and to meete with euill accidents before they take their increaſe, and to refraine voluptuouſneſſe and delightfull pleaſures, and to conſerue cuſtome. *Cicero* ſaith, That health is preſerued with the knowledge of a mans owne body, as well in thoſe things which are wont to profit as hurt, for in thoſe things in which conſiſteth conſernation, from them corruption ſpringeth, for as conſeruation is made by the like thing, ſo curation is made by its contrary: a little otherwiſe ſaith *Iſidore*, where he ſaith

ſaith, *Eam eſſe integritatem corporis, & temperãtiam naturæ ex calido & humido, in quibus cum illa conſiſtit. Sequitur, qui plurimum calidi & humidi habent, hos maxime eſſe longæuos: qui vero contrariæ ſunt naturæ, frigidi & ſicci, hos citius ſeneſcere & mori.*

For as healthfull men are gouerned by the foure Humors, ſo the infirme are hurt, and when humours increaſe more then of equitie they ſhould, they bring forth ſickneſſe: ſo thoſe that are by nature onely groſſe, do ſooner die then thinner bodies, for they haue little blood and ſpirits. But as the conſeruation of health doth conſiſt in the order of euery thing, being lawfully vſed, the iuſt qualitie, quantitie, and time being obſerued, we haue ſpoken of. Now of the ayre that doth encompaſſe our bodies, we will ſpeake of.

CHAP. IIII.

Of the Ayre.

THe Ayre by it ſelfe is hot and moyſt, and the attraction therof is ſo neceſſary vnto all liuing creatures, that if the wayes of reſpiration be intercepted, and occluded,

occluded, they presently die, and all of vs haue experience, that the constitution of the bodie is often changed, eyther by the temperature or distemperature of the ayre: therefore we must prouide withall our studie, to chuse the best ayre, as much as may be.

For that is the best ayre which to euery one is natiue, for as the Philosopher saith, *Vniuscuiusq; locus naturalis sua est locati conseruantius:* besides, a temporat ayre, pure, cleare, and thinne, which lyeth open & is free from stinkes, infection, or putrifaction; is to be chosen. And on the contrary, that ayre is most bad & hurtfull, which is troublesome, cloudie, impure, stinking, showry, putride, close, which neither wind nor Sunne doth penetrate, nor purge: in like manner, that is good ayre, which taketh nether venenosity, nor other maligne qualitie, through the standing waters, which in the Summer time are corrupted with a pestilēt ayre, or with the vapour of exhalations, or infected with fœculēt excretions: so that ayre is most malicious which springeth from dunghills, sinckes, and other pestifferous places, which doth oppresse the heart, & make a difficultie of brea-

breathing, which is ouer hot, or ouer cold, for an hot ayre diſſolueth the ſpirits, it generateth thirſt, it diminiſheth the vitall faculties, and hindereth digeſtion. A cold ayre doth ingender the Aſthma and Catarrhes: and as this impure ayre doth vitiat the vitall ſpirits, ſo muſt wee be carefull by all meanes to beware of it; ſo then we muſt draw an ayre that is pure and temperate, for except a good ayre be drawne in daily, whereby our naturall heate may be ventilated, tempered, and cooled, our health muſt needes bee troubled and endangered; of which it appeareth, where it is ſaid:

Satius eſſe ſub dio verſari, quam
Cubiculis vndiq; clauſis immorari.

It behoueth alſo for vs to obſerue this thing, that in cold ſeaſons it ſhall be fit to vſe an hotte ayre, or fire for hot things in a cold time: moyſt in a drie, and drie in a moiſt aire, is chiefely fitting and agreeing: alſo in daily diſeaſes, we ſee it is ſometimes very profitable to change the ayre, for ſometimes change of ayre and place doth recouer health that is loſt. But whereas the ayre oftentimes is mooued and changed with the windes, and odors, for the winde is no other thing then the aire moued with the

the stirring and prouoking of vapours, of which, and of sweet smells, it shall not be amisse somewhat to speake of.

Of Winds, and sweet smelling sauours.

THe Northwind of al other is accounted the best and wholsomest, and the East doth challenge to it selfe the next place, and what winde soeuer doth moderatly coole, doth drie and make cleere our habitations: therfore it must be towards the North and East, for the temperature of the ayre and the wind; for too much wind is hurtfull very much to the sense, both of the lungs, the eyes, and eares: but that which attaineth to adoraments, and sweet smells: it is manifest, as it were, the ayre to be nourished by the Spirits, but most quickly by odors the braine and heart is strengthened, and the minde refreshed; which refreshment the body also doth feele the pleasure and recreation.

A naughtie stinking ayre, is corrected and amended by adoraments and suffumigations; but there is a very great difference: for look what aire we draw in, such and the like spirits goe out from vs.

Odors

Odors and ſmells that are ouer-hot, are not by me approued, becauſe it filleth the head, and ingendreth the catarrh, for the temperature it ſelfe of the braine, being a meane betweene hot and cold, doth chiefly reioyce in things that are temperate: and on the other ſide it is much offended and hurt by the contrary: therefore ſometimes thoſe odors are to be mixed and changed, as if cold doth raigne, let the odors decline to heate; and if heate doth beare ſway, then frame that they may be of cold operation.

Of Roſes therefore, Violets and Myrtels, Campher, Sanders and Roſe-water, which are cold things: on the other ſide, of Cinamon, Citron rynds, Orenge peeles; Aloes, Amber, Muske, which are hot; of which you may vſe at your pleaſure. Odors are not onely drawne by the noſtrils, but there muſt bee application to the breſt & ſtomacke, Treacle, Mithridate, Frankincence, Amber, Angelica, and ſuch like, which are thought to haue vertue againſt venome: no leſſe comfore to recreate your ſpirits, ariſeth out of gardens, where-hence ariſeth ſweete ſmells and ſauours: alſo to vſe ſweete ſmelling hearbes, flowres and ruſhes at the time of the yeere, conuenient

to the constitution and state of the bodie, and to cast about the court, and in the chambers, the leaues of Withies, of Roses, Violets, Vine-leaues, Origanum, wilde Time, Time, Lauender, Myrtils, Quinces, Peares, the flowres of Orenges, Pomegranates, and other such like: and also to sprinckle the chamber with Rose-water, or the water of the flowres of Orenges, and other like: also to euaporate the place with vineger, and sometimes also in your chambers to burne perfumes, fragrant and sweet smelling.

What sweete smells, fumes or torches I am wont to vse; I will heere set downe, that hauing a care to the temperature and state of the body, you may vse also.

A description of an odoriferous water.

TAke an equall weight of Rose-water, with the best white wine, Rose-viniger the fourth part, Suger-candie, a third part; dissolue it in those things; some adde a little Saffron: with this water wash the hands and face, the ioynts and eyes, and therewith cleanse the teeth, and besprinkle the rest of the clothes.

CHAP.

CHAP. V

Of Meates and Drinks.

IN meate and drinke wee muſt conſider theſe ſixe things, firſt, the Subſtance then the Quantitie: third, the Qualitie: fourth Cuſtome: fift, Time: and laſtly, Order. We muſt alſo vnderſtand, that it is beſt and moſt wholeſome to vſe meates that be ſimple: for meates that be ſimple are moſt wholeſome and profitable; but many and ſundry ſorts of meates are very vnhealthfull and hurtfull to our bodies: our elders, which liued very long, and without ſickneſſe, were wont to eate at one meale fleſh only, and at another bread only: yet would I not wiſh you (my Sonnes) to accuſtome your ſelues to one only meate, eſpecially if you be young; for *Galen* expounding the Aphoriſme of *Hipp*: ſaith, That ſuch things as wee haue of long time beene vſed to, although they be not of the beſt nouriſhment, they are not ſo dangerous as other things which are farre better, whereunto we haue not beene accuſtomed: wee muſt therefore now and then alter our diet, and vſe to eate ſuch meates as before wee vſed not; neither muſt we bind our ſelues to any

one kinde, leſt we be driuen at any time to change our cuſtome, and ſo wee fall ſicke preſently thereupon. *Cornelius Celſus*, a good Phyſition, giueth councell, that ſuch as bee in health, ſhould vſe their ordinarie fare, and plaine vſuall diet: and to forbeare much varietie of meates, is beſt and wholeſomeſt, becauſe the ſtomack ſet a work, too too much laboureth, greatly in the digeſture of ſundry meates at one time, It is thought good to mixe moiſt with drie things, cold with hot, and hot with cold; and thoſe meates which are in the meane or mediocritie of all exceſſe, to be moſt commendable: of which ſort, is bread made of cleane corne, ſufficiently leauened and moderately baked. Alſo the fleſh of Hens and Capons, Pheſants, Partriges, Woodcocks; yong Pigeons, Blackbirds, Thruſhes, Turtles, and ſuch like ſmall birds. In like manner Fiſhes bred amongſt rocks and ſtones, or about the ſea ſide, and ſuch as in taſte are neither vnpleaſant and vnſauorie, nor yet clammie and vnctious, of the which we will ſpeake particularly hereafter. Now in meates, nothing ſo well encreaſeth good bloud, as when they are well digeſted, for thereby is ended more eaſily the ſecond con-

concoction, which is in the veines and liuer, and also admitteth the third digestion which is in the particular members and parts which be nouriſhed. Alſo there be ſome meats, betweene whom there is but ſmal difference of digeſtion, as is between a Hen and a ſucking Calfe, a Chicken and a Kid, the fleſh of an old Calfe and a yong Bullock: in ſuch reſpects as theſe, where the difference is ſo ſmall, it skilleth not greatly, if they which be ſomewhat hard to digeſt, be eaten before that which is of lighter digeſtion. And this, I ſuppoſe, was the opinion of *Galen*, for heauy meats, and ſuch as be ſlow of digeſtion, require a ſtronger & great power digeſtiue: therefore meats of eaſie digeſtion are firſt to be taken, before thoſe which doe differ ſo far from them in eaſineſſe of concoction.

And alſo you muſt take heed of crude and raw meats, and that the ſame be both throughly boyled or roſted, but in any wiſe beware of ſtuffing of your ſelues too much with meat and drinke, nor to irritate and prouoke your appetite with delicious ſawces; for meats exceſſiuely eaten, although they be of good nouriſhment, commonly they doe engender crudities,

lasks, and vomits. Againe, to take leſſe then neceſsity and nature doth require, is the cauſe why the body is not nouriſhed, but weakned and made vnable to doe his buſineſſe: for euen as *repletum* hindreth nouriſhment, and hurteth nature, ſo all ſorts of too much abſtinence cauſeth vomits, hurteth the ſtomacke, reſolueth the powers of the body, and increaſeth ill humors. And euen as an ill diet bringeth heauineſſe to the body, and dulneſſe to the ſenſes, ſo a good diet refreſheth the ſpirits and reuiueth the mind, making it more able and actiue to know and practiſe vertues operations.

Of Drinke.

COncerning drink at meales, it would not be taken before ſomething hath bin eaten, and at the beginning the drink would be ſtrongeſt, and ſo towards the end more ſmall, if it be Ale or Beere. And if it be Wine, more and more allaied with water: and the beſt Phyſicians hold, the drinke would rather be mixt with the meat by ſundry ſmall draughts, then with one great draught at the end of the meale, for the mixture tempreth well the meat with-

without hinderance. A great draught drowneth the meat, and hurteth naturall heat, that then worketh in concoction, & with the weight driueth downe the meat ouer-haſtily. Hot wines & ſweet or confectioned with ſpices, or very ſtrong Ale or Beere, is not good at meales, for thereby the meat is rather corrupted then digeſted, and they make hot and ſtinking vapours to aſcend vp to the braines; thus I ſuppoſe, I haue ſpoken enough of meat and drink, I will now end with the counſell of *Cornelius Celſus*, which ſaith, That a healthfull man ſhall not binde himſelfe to the rules of phyſicke or dyet, but a man whoſe ſtomack is feeble, there ought to be a greater regard that the meat be ſuch, as that either in quality or quantity nature be not rebuked, or too much oppreſſed.

CHAP. VI.

Of Exerciſe and Labour.

BEcauſe a great part of health doth conſiſt in a fit and conuenient exerciſe of the body, as *Auicen*, *Hippocrates*, and *Galen* doe witneſſe; it is therefore

needfull to haue a diligent and carefull conſideration thereunto: labour then or exerciſe is a vehement mooving, the end whereof is the alteration of the breath or wind of man: of exerciſe doe proceed many commodities, and eſpecially three, the firſt is hardneſſe and ſtrength of the members, whereby labour ſhall the leſſe grieue, and the body be more ſtrengthned to endure labour. And that exerciſe or labour doth ſtrengthen the body, as *Galen* witneſſeth in his book *de Sanitate tuenda*. It is prooued by experience in labourers, who for the moſt part bee ſtronger then men that liue at eaſe, and can indure greater toyle, as may be obſerued in the example of *Milo Crotoniates*, who by the vſe of carrying a calfe euery day certaine furlongs, was able to carry the ſame being a Bull. The ſecond commoditie of labour is, the increaſe of heat, whereby hapneth the more alteration of things to be digeſted; alſo more quick alteration and better nouriſhment. The third is more violence of the breath or wind, whereby the pores are cleanſed, and the excrements of the body naturally expelled. Theſe things are ſo neceſſary to the preſeruation of health,

health, that without them no man may long be without sicknes: for as the flowing water doth not lightly corrupt, but that which standeth still, euen so, bodies exercised are for the most part more helthfull, and such as bee idle more subiect to sickenesse, according to the saying of the Poet *Ouid*,

Cernis vt ignauum corrumpant otia corpus,
Vt capiunt vitium ni moueantur aquæ.

The which thing also *Cornelius Celsus* affirmeth, where he saith, Slothfulnesse dulleth the body, it is strengthned by labour, the one doth make vs soone old, the other doth make vs long yong.

Notwithstãding in exercise ought foure things to be considered, that is to say, the Time, the things preceding the Qualitie, and the quantitie of exercise. As concerning the time conuenient to exercise in, there ought foure things to be diligently considred; first, the time, the things preceding, the quality, & the quantity of exercise. First, as concerning the time, that the stomacke and bowels be ouer-burdened, and the meat not digested, or the humors crude or raw, left therby perill might follow by their conueiance into all the members.

bers. *Galen* doth say, that the time most fit for exercise, is when both the first and second digestion is fulfilled, as well in the stomack as in the veines, and that a desire of eating doth draw neer: for if the exercise be sooner or later, the body shall either be filled with raw and crude humors, or else yellow choller shall be increased. The knowledge of this time is wel known by the colour of the Vrine, for that which is like vnto cleare water, sheweth that the Iuice which commeth from the stomack, is crude & raw in the veines: that which is wel coloured, neither too high or too low, sheweth that the second digestion is performed perfectly: where the colour is very high or red, it declareth the concoction is too much. Wherefore, when the vrine appeareth in a temperate colour, neither too red nor too pale, but as it were, gilt, then should we begin our exercise.

CHAP. VII.

Of Sleepe and Watch.

THe commodities of moderate sleep, doe appeare by this, that naturall

heate which is busied about the matter, whereof proceedeth nourishment, is comforted in the places of digestion, & so the digestion is made better and more perfect by sleepe, the body is fatter, and the mind more quiet, the humors more temperate. But by much watch all things happen the cleane contrary. The moderation of sleep must be measured by health and sickneſſe, by age, time, emptineſſe, or fulneſſe of the body, and by natural complexions; as first to a man in health, hauing no weaknes of nature, and a perfect digesture of the meat he eateth, a little sleep is sufficient; but to them which haue weak stomacks, the sleep may be the longer. In like maner, temperance is required both in youth & age at all seasons, winter and summer. The body being ful of ill humors, very little sleep is sufficient, except the humors be crude and raw, for then sleep is necessary, which digesteth them better then labour.

In like manner, where the body is long empty by long sicknes or abstinence, sleep comforteth nature as wel in the principal members, as in al the other. As for the length of sleep, all authors do agree, that to strõg bodies, seuen houres in the night is sufficient,

ent, and to those that are weaker, eight houres is enough at the most. *Plato* in *Timæo*, saith, Whe the world shutteth vp her eye, we should also close vp our eyes: the eye of the world is the Sunne, therefore sleep is not long to be deferred after the Sunne setting, neither presently after supper can sleepe be wholesome, for as *Galen* saith in *lib. Aphorismorum, A cibis ad somnum conuersis, caput impletur*. Moreouer, immoderate sleep maketh the body apt to palsies, apoplexies, falling sicknes, rhumes and Apostumes: also it maketh a dull wit, and a slow body, and vnapt to honest exercise: as also immoderate watch dryeth too much the body, and doth weaken the Animall powers, hindreth digestion, and maketh the body apt to Consumptions, Wherefore, in these two things, as well as all other, a diligent care is to be vsed, the moderation is best coniected (for it is hard perfectly to know it) by the sensible lightnesse of all the body, especially of the braine, the browes, and the eyes, the passage down of the meat from the stomack, the will to make Vrine, and to goe to the stoole: contrariwise heauines in the body, and also in the eyes, & sauour of the meat before

before eaten, doth ſignifie that the ſleepe was not ſufficient. They that are in health, muſt firſt ſleepe on the right ſide, becauſe the meate may come to the liuer, which is to the ſtomack as a fire vnder the pot, and thereby is digeſted. To them which haue but weake digeſtion, it is good to ſleepe proſtrate on their bellies, or to haue their bare hands on their ſtomackes, and to lye vpright on the backe, is to bee vtterly abhorred.

CHAP. VIII.

Of Accidents and Affections of the mind.

THoſe things being alreadie declared, by the which the health of the body is to be preſerued: I will now proceed to the Phyſicke of the mind: for as the perturbations of the mind doe follow the paſsions of the bodie, as we may ſee and behold in drunkards, as *Horace* ſaith,

——— nam corpus onuſtum
Heſternis vitiis animum quoque prægranat ipſum
Atque affligit humi diuinæ particulam auræ.

So on the otherſide, the body is affected from

from the passions of the mind, and is said, therwith to consent, as is manifested in the affects of loue and sorrow. And seeing therfore the passions of the minde and bodie, are so conioined and linked together with a naturall band, we must as *Auicen* saith, haue a diligent care to our mind, if we desire to auoyd diseases, which also *Galen* held before him, saying, that wee must abstaine from the intemperance and deformity of all the passions and affections of the mind: anger and sorrow, furiousnesse and feare, enuy and thought, do alienate and bring a man from the vse of reason, and do greatly transforme him from the state and order, that is according to nature, for moderate mirth helpeth very much to accomplish all the offices and functions of the minde, to further and make excellent the concoction. As on the contrary, sorrow and heauinesse is the greatest hinderance and let to it: beware therefore of heauinesse and desperation, for as *Salomon* saith, *Spiritus tristis exiccat ossa: cor latum exhilerat, mentem.* Therefore giue your selues to honest mirth and Christianlike ioy: for as *Auicen* saith, the often vse of mirth disposeth a man to be mery, and thereof commeth no small

pro-

profit, but commodities very many. Sorrow alſo is ſo great an Enemie to nature and bodily health, that to reſiſt the malice and the violence thereof, remedies as well out of the holy Scripture, as Examples out of moral Philoſophie are needfull. Alſo there bee certayne hearbs, fruits, and ſpices, that haue the propertie to reſiſt melancholy, and to comfort the liuely ſpirits. Such are ſimples that do comfort the heart and ſpirits, as for example, the beholding of fayre ſhewes and things that are beautifull, the hearing of melodious muſicke, ſmelling of ſweet ſauours and fragrant odors, ſuch as in the Summer, the ſmell of Roſe-water; and in winter with the ſmell of *Lignum Aloes*, which doth comfort the heart and the brayne, and all the other ſenſes very much. But beware of too hot and ſharp ſauours, for they ſend vapours to the brayne. The taſting, as that which is confected of Sugar, and the iuyce of Pomegranates, of Quinces, or ſome other of like temperature, being not harmefull, neither exceeding in the exceſſe of any qualitie.

CHAP.

CHAP. IX.

Of Ioy.

IOy or gladnesse of heart doth prolong the life, it maketh the body fat that is growne leane with care or trouble: And looke what effect hapneth by sorrow, the same hapneth by suddaine ioy. And *Valerius Maximus* repoteth, that a Woman of Rome dyed with soddayne ioy. This being considered, we must auoyd such extraordinarie gladnesse and soddayne ioy. And we must remember that there is nothing in this world can reioyce vs so much, but that some occasion or other may cause the same to be displeasant vnto vs.

CHAP. X.

Of Venus or the act of generation.

NOw that I haue spoken of Labours, Meat, Drinke, and Sleepe, it now resteth that I speake somewhat of the acte of Generation, which delectation must be well measured by a meane: for if it doe exceede and bee vsed intemperatly, it doth resolue the spirits and naturall heate aboue measure,

measure, and drieth vp the radicall moysture, and so dangerous diseases happen to man sooner, then otherwise by nature they would: Therefore, seeing in the act of generation there is so great resolution of Spirits, the excesse thereof is carefully to be auoyded, neuertheless great regard must be had of custome. The commodities that come by moderate evacuation are great, for it procureth appetite to meate, and helpeth digestion, it maketh the body more light and nimble, it purgeth flegme, it quickneth the mind, it refresheth the wit, reneweth the senses, and driueth away sadnesse, madnesse, anger, melancholy: finally, it doth deliuer vs altogether from leacherous imaginations, and nightly pollutions, which although some men suppose that there is no offence thereby, because of the abundance of nature, yet let vs consider what is sayd in *Deut. cap. 23. If there bee amongst you any that is vncleane, by that which commeth from him by night, he shall go out of the Hoast, and shall not enter into the Hoast:* but for this matter, let euery man vse all honest and lawfull meanes, to suppresse the violent force and fury of his burning lust. Also if

a man will abstaine from meates that be hot and windy, and the drinking of sweet heady wines, and auoid the imaginations of *Venus*, and such like, he shall not easily be much assailed & tempted with the desire of any carnall appetite; likewise if he earnestly apply himselfe to the study of the holy Scriptures, and morall Phylosophy, banishing idlenesse, and flie the company of beautifull and amorous women, he shall easily auoid the desire of lustfull concupiscence.

Moreouer, there be also other meanes to ouercome carnall lust, mentioned in *Galen*, as to anoynt the reynes with some cooling oyntment made of waxe, oyle of Roses, & the iuice of some cooling herb, as Housleeke, Lettuce, Purslane, Nightshade, or plates of Lead, applied vpon the reines, or else *Agnus castus*, or to eat daily the seed thereof, or the seed of Rue, or the hearbes themselues. Also *Arnoldus* giueth counsell, If thou wilt quench the heat of lust, annoynt the genetories with the iuyce of Rue or Persly, or drinke the iuyce of those hearbs. Also to smell oftentimes to Camphire, is good for the same purpose, & to sit vpon the very cold earth

or

or a cold ſtone, alſo to plunge the members in cold water or in ſtrong vineger, & therewith to waſh the reines of the backe and about the lower part of the belly.

And to end this diſcourſe of Venery, fly idlenes, the greateſt occaſion of lechery: for as the Poet ſaith, with which I wil end;

Otia ſi tollas, periere cupidinis arcus,
Contemptæq; iacent & ſine luce faces.

CHAP. XI.

Certaine Precepts for Diet to bee obſerued euery day.

HItherto wee haue ſpoken of thoſe things and their lawfull vſe, which things, if they be not rightly vſed, they do alter and change the body, and ouerthrow the naturall ſtate thereof; I will now deliuer certain precepts of the order of diet to be kept for euery day, weeks, moneths, and yeares, and firſt I will begin with the dyet for euery day.

In the beginning when you ariſe from the bed, extend forth all your members, for by this meanes the *animal* ſpirits are drawne to the outward members, the

braine is made ſubtill, & the body ſtrengthened. Then rub the whole body ſomewhat with the palmes, the breſt, back and belly gently, but the armes & legs with the hands, either with warm linnen: next, the head is to be ſcrubbed frō the forepart to the hinderpart very lightly. After you are riſen, I will that you defend with all care and diligence your head, necke, and feet, from all cold in the morning; for there is no doubt, but in the morning and euening the cold doth offend more, then it doth about noone tide, by reaſon of the weaknes of the Sun-beames. Put on your clothes neat and cleane: in the Summer ſeaſon, firſt waſh with cleane pure water, before deſcribed; but in the Winter ſeaſon ſit ſomwhat by the fire, not made with turfe or ſtinking coale, but with oake or other wood that burneth cleare, for our bodies are ſomewhat affected with our clothes, and as ſtrength is increaſed by the vſe of meat and drinke, and our life defended and preſerued; and ſo our garments doe conſerue the heat of our bodies, and doe driue away colds: ſo that as diet and apparel may ſeeme alike, ſo in either of them a like diligence is to be preferred.

In

In the Summer-time I chiefly commend garments of Harts-skinnes, and Calues-skins, for the Hart is a creature of long life, and resisteth poyson and Serpents; therefore I my selfe vse garments of the like sort for the winter season, also neuertheless lined with good linnen. Next, I doe iudge it not to bee much amisse to vse garments of Silke or Bombace, or of purple: also of Martyn or Wolfe-skinnes, or made of Fox skinnes, I suppose to be good for the winter; notwithstanding in the time of Pestilence, apparell of Silke and skinnes is condemned, because it doth easily admit and receiue the contagious ayre, and doth retain it long. After the body is well clothed, kembe your head wel with an Iuory comb, from the forehead to the backe-part, drawing the comb some forty times at the least, then wash all the instruments of the sences. as the eies, the ears, the nostrils, the mouth, the tongue, the teeth, and all the face with cold water; and the eyes are not only to be washed, but being open plainly, immerged: and the gummo and foulnes of the eie-lids that do there stick, to remoue; somtimes also to besprinkle the water with Rose-water or Fenel-water, also rubb the neck well with

a linnen napking somwhat course, for these things doe confirme the whole body; it maketh the mind more cheerefull, and conserueth the sight. In this place it pleaseth me to adioyne some Dentifrices or clensers of teeth, waters not only to make the teeth white, but also to conserue them, with some medicines also to conserue the sight.

A powder to preserue the whitenesse of the teeth.

TAke three egge-shels, three drams of red corall, two drams of white silke burnt to powder in a new earthen pot, Cinamon two drams, Cloues one dramme, Pellitorie of Spayne two drammes. These being beaten to fine powder, rubbe the teeth euery day euening and morning.

The description of a Dentifrice, which Messelina Augusta vsed: ex scribonio largo.

TAke Harts horne burnt in a new earthen pot, and reduced into powder one ounce and a halfe, Mastick one ounce and a halfe, Sal Armoniack sixe drammes.

To

To whiten the teeth, and to preſerue them from heate, which was vſed by a woman of great name.

TAke Aloes one ounce & a halfe, perles one ounce, red Corall and white, Lignum Aloes, red Sanders, of euery of them one ounce, Dragons bloud, fine Purſlane one ounce and a halfe, Roch Alum waſhed ſo long in faire water, that it be as cleere as chryſtal, one ounce, maſtik, amber, Myrrhe, of eyther halfe an ounce, the ſhels of water Craps two drams: let euery one bee beaten by it ſelfe into fine powder: then take pure hony of Roſes ſeuenteene ounces, and with the powder aforeſaid let it boyle gently at the fire, except the Maſtick, and the Myrrhe, which afterwards mixe therwith, and when it ſhall come to a conſerue in thickneſſe, let it be alwayes ſtirred with a ſticke in the boyling: and when it ſhall be remoued from the fire, let it reſt till it wax cold; then adde the Myrrhe and the Maſtick, then afterwards keepe it to your vſe in a veſſell of glaſſe: with this Dentifrice if the teeth be rubbed in the morning with a piece of courſe linnen, it doth comfort them, and make them very white.

Another Dentifrice.

TAke red and white Coral, of each one ounce, Pellitory, Mace, Masticke, of each one ounce, Pomis stone and Bole-armonick, of each one ounce; make these things into fine powder.

A Medicine that doth comfort the sight.

TAke perles, which beat into fine powder, then straine them thorow a linnen cloth with rosewater, then instill into the eyes certaine drops of the same water: some in stead of the perles, doe vse of the finest Sugar with Rosewater, but I iudge the vse of perles to be the better. These things following do very much profit the eyes, if ye keepe them from dust, smoke, remaining out of the ayre, the Sunne, the cold, from strong winds, from beholding the Sunne, also to auoid the multitude of Venery, and repletion of meat and drink, nor presently after dinner or supper to sleep; and as it is before said, to bathe and wash the eyes with cold cleare water, although this Medicine following be very much approued.

Take waters of Vervaine, Betony, and Fenel, of euery one one ounce and a halfe,

white

white wine one ounce, Tutia prepared one dram, Sugar candy two drams, Aloes epatic one dram, womans milke two drams, Camphire half a ſcruple; powder that that is to be powdred, and let it remaine in infuſion for foure and twentie houres, then let them bee ſtrained, and therewith waſh the eyes being ſhut.

Alſo to proſecute our former purpoſe, when you ariſe in the morning, to auoyd all ſuperfluities, as well by vrine as by the belly, which doe at the leaſt once euery day. Auoid alſo from the noſtrils and the lungs all filthy matter, as wel by clenſing, as by ſpittle, and clenſe the face, head, and whole body; & loue you to be cleane and wel apparelled, for from our cradles let vs abhor vncleannes, which neither nature or reaſon can endure. Whē you haue done theſe things, remember to powre foorth your prayers vnto God with a cleare voice, that the day may be happy and proſperous vnto you, that God may direct your actions to the glory of his name, the profit of your countrey, & the conſeruation of your bodies. Then walke ye gently, and what excrements ſoeuer do ſlip down to the inferiour parts, being excited by naturall

naturall heate, the excretion thereof shall the better succeed.

As for your businesses, whether they be publike or priuate, let them be done with a certaine honesty, then afterwards let your hunting iourneyes bee performed, apply your selues to studie and serious businesse the houres of the fore-noone, and so likewise in the afternoone, till two or three houres before supper, alwaies in your hands vse eyther Corall or yellow Amber, or a Chalcedonium, or a sweet Pommander, or some like precious stone to be worne in a ring vpon the little finger of the left hand: haue in your rings eyther a Smaragd, a Saphire, or a Draconites, which you shall beare for an ornament: for in stones, as also in hearbes, there is great efficacie and vertue, but they are not altogether perceiued by vs: hold sometime in your mouth eyther a Hyacinth, or a Crystall, or a Granat, or pure Gold, or Siluer, or else sometimes pure Sugar-candy, For *Aristotle* doth affirme, and so doth *Albertus Magnus*, that a Smaragd worne about the necke, is good against the Falling-sickness: for surely the vertue of an hearbe is great, but much more the vertue of a precious stone,

ſtone, which is very likely that they are endued with occult and hidden vertues.

Feede onely twice a day, when yee are at mans age; neuertheleſſe to thoſe that are ſubiect to choller, it is lawfull to feede often: beginne alwayes your dinner and ſupper with the more liquid meates, ſometimes with drinkes. In the time betweene dinner and ſupper, abſtain altogether from cups, vnleſſe neceſsitie or cuſtome doe require the ſame; notwithſtanding the ſame cuſtome being ſo vitious, muſt be by little and little changed.

I would not that you ſhould obſerue a certaine houre, either for dinners or ſuppers, as I haue ſufficiently told you before, leſt that daily cuſtome ſhould be altered into nature: and after this intermiſsion of this cuſtome of nature, hurt may follow; for cuſtome doth imitate nature, and that which is accuſtomable, the very ſame thing is now become naturall.

Take your meate in the hotte time of Summer in cold places, but in the Winter let there bee a bright fire, and take it in hotte places, your parlors or Chambers being firſt purged and ayred with ſuffumigations, which I would not haue you to

entet

enter before the ſuffumigation bee plainely extinct, leſt you draw the fume by reaſon of the odour.

And ſeeing one and the ſame order of diet doth not promiſcuouſly agree with all men, take your meate in order, as is before ſaid, and ſometimes alſo intermit the vſe of meats for a whole day together, becauſe through hunger, the faults of the ſtomacke which haue beene taken eyther by much drinking or ſurfetting, or by any other meanes, may be depelled and remoued.

By this meanes alſo your bodies ſhall be better accuſtomed to endure and ſuffer hunger and faſting, eyther in iourneyes or wars. Let your ſuppers bee more larger then your dinners, vnleſſe nightly diſeaſes or ſome diſtilations doe afflict you.

After meat taken, neither labour in body nor mind muſt be vſed, and waſh the face and mouth with cold water, clenſe the teeth either with Iuory, or a Harts horne, or ſome picker of pure ſiluer or gold.

After your banquets, paſſe an houre or two in pleaſant talkes, or walke yee very gently and ſoberly, neither vſe much watchings long in the night, but the ſpace of two howres goe to your bed; but if honeſt

buſines

buſineſſe doe require you to watch, then ſleepe afterwards ſo much the longer, that your ſleepe may well recompence your former watchings. Before that you go to your bed, gently ſmooth down your head, armes, and ſhoulders, the back and all the body, with a gentle and ſoft rubbing, vnleſſe you meane to do it in the morning to moaue diſtribution, whoſe time is beſt to be done in the morning.

In the Winter ſitting by the fire, put off your garments, and dry your feet by the fire, neuertheleſſe, auoyd the heat and the ſmoke, becauſe it is very hurtfull both to the lungs, and the eyes.

In the Winter time, warme well your garments at the fire, and warm the linings of the ſame, for it helpeth concoction, and remoueth all humidity and moyſture. But my father did not allow of this cuſtome, warning men of ſtrength, and thoſe that are borne for the Common-wealth, not to accuſtom themſelues to ſuch kind of ſoftneſſe, which doe weaken our bodies. Alſo when you put off your garments to go to bed, then put away all your weighty cogitations, & lay them aſide, whether they be publike or priuate, for when all your mem-

members be free from all cares, you shall then sleep the quieter, concoction and the other naturall actions shall best be performed.

But in the morning when you rise againe, resume to your selues your former dayes thoughts and cares; for this precept my Father had often in his mouth, therefore I deliuer it vnto you as the more worthy of your obseruation.

Certaine Precepts against Heat and Dryneſſe.

EVen as cold is hurtful to trauellers, so is heat also, for thereby trauellers be offended, for it hapneth by the want of moysture, and aboundant heat, for when too much heat doth infest trauellers, they doe thereby oftentimes grow into sicknes, and the naturall moisture & strength is dissolued. Therefore my aduice is, first when you trauell, not to vse much vociferation or talke, for thereby is wont to be drawne thirst and drineſſe, against which detaine in the mouth chrystall, corall, siluer, sugar candie, or a flint stone that lyeth in cold water, the Iulep of Roses and Violets with cold water; in like manner a new

new ſticke of lickoras, taken freſh out of the earth and chawed, or the drinking of water quencheth the thirſt, alſo new figs doe mitigate thirſtineſſe, and coole the heat. Pine kernels, the leaues of Purſlane held in the mouth, Straw-berries, Peares, Pruines, Cherries, the ſeeds of Quinces, ſeeds of Lettuce and Cucumbers, do very well diminiſh thirſt.

What Age is, and what difference in Age.

IN Age there are fiue parts or differences: firſt, child-hood from our birth to fifteene yeares, and is hot and moyſt. The ſecond, adoleſcence from fifteene to fiue and twentie, a meane and perfect temperature: then youth, from fiue and twenty to fiue and thirty, and is hot and dry: then middle age, or mans ſtate, from fiue and thirty to forty nine, declining to cold and drie: from nine and fortie, to the end of the life, all cold and dry: in all this courſe of the life, there is a continuall change of the body, but eſpecially euery ſeuenth yeare is called *Annus criticus*, the yeare of iudgement, in which time we are in greateſt

teſt danger, touching life and death. Therfore I would aduiſe you, to haue regard to the change of thoſe times, and to vſe all meanes to preſerue the ſhortneſſe of life, as much as may bee.

FINIS.

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